

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, DEC. 28, 1911.

NEW SERIES, VOL. XIII, NO. 52.

A Prohibition Rally.

A WORD FROM THE LAST CHAIRMAN.

On Tuesday, January 9th at the State Capitol will be held a convention or rather a mass meeting that means much to our State. It is called under the auspices of the Anti-Saloon League to consider the situation and needs of the temperance cause in Mississippi and especially the matter of better enforcement of our prohibition laws. As the last chairman of the prohibition State committee it may be proper and even expected that I say a word as to the coming into our State of the Anti-Saloon League and its mission and methods.

This is the only nation-wide organization which is combatting the liquor traffic except the Woman's Christian Temperance Union. It is the only one seeking to unite men of all creeds in all states into one body acting with state and local organizations. It is non-sectarian, non-partisan, completely aloof from any and all political parties, and is the one organization most dreaded by the liquor forces of our country.

Mississippi is perhaps the last state that it has entered. Several years ago Dr. Young, its southern superintendent, came to Jackson and conferred with persons interested as to organizing the State but finding that Mississippi had shown exceptional ability to take care of herself, and that a Statewide bill would certainly be passed, it was decided that no further organization was needed, and Dr. Young left perfectly satisfied with the situation in Mississippi. The Statewide bill was passed and there was little else needed in the way of State legislation.

But in our very strength lies a weakness, having no longer an active issue, our forces are now largely disorganized and inactive. Yet the whiskey forces, like all forces of evil and lawlessness, are always united, active, alert and aggressive. They know that our legislature would not repeal her Statewide law, but their effort is to first encourage and then boast of the non-enforcement of the law and thus sow the seed of dissatisfaction. If this is doubted, we have only to read the leading whiskey journals, which openly declare that the legislature is expected to submit the matter to the people.

The most insidious line of attack in prohibition states is to seek a submission to a popular vote and then entangle the issue with political and partisan politics and in this way and by appealing to the lawless elements in the larger cities work a division in our ranks. Overconfidence is a weakness in any cause or movement. Our greatest need now, apart from prohibition of interstate liquor shipments is to strengthen our

laws to punish offenses and to perfect a thorough organization in the State so that our victory and its fruits may be secure.

I have just returned from the great conference in Washington, held to demand congressional action to protect prohibition states against interstate shipments. That legislation can be gotten if our people organize and work for it. Our congressmen and senators are, I think, in sympathy with us, but representatives are rarely ever more zealous in any matter of this kind than their constituencies. We must get under and behind this movement.

The Anti-Saloon League is not a foreign organization forcing itself on us. It contemplates the states making their own organization. Dr. Young, the southern secretary, is an ex-confederate soldier and Dr. Eichelberger, State Superintendent, is a southern man, a minister of standing and experience in the work. The League when organized will render quick and effective service in detecting violations of the law and punishing the violators. Like the fight of the church against sin, the fight of the law-abiding against the lawless is a never ending one. "Eternal vigilance is the price of safety."

Every county and town should send representatives to the coming mass meeting. Let us hear reports from the workers, counsel together, and, instead of our present loosely organized forces, let us have an organized League and see that every county is organized so as to secure to us the results of our past victories in the State.

Let us join with the forces of the whole country in the fight to rid the prohibition states and prohibition districts of the iniquitous interstate liquor traffic.

C. H. Alexander.

What Are We Going to Do With It?

At the last meeting of the Mississippi Baptist Convention, the Mississippi Woman's College, of Hattiesburg, passed into the hands of the Baptists of Mississippi. Now, what are you going to do with it? Shall we give it our prayers, our encouragement and our support? or shall we leave it to succeed or fail, sink or swim, survive or perish, in the solitude of our neglect?

The president and trustees cannot alone build up a great institution, such as a denominational college should be.

Henceforth, the Baptists of Mississippi propose to give to their daughters equal educational advantages with their sons, in a school of their own. The doors should be thrown wide open to all girls who wish to enter. The school should speedily be brought to the attention of the people. Its advantages should be made known.

To do this, there must be, first, advantages to offer to those interested in higher education—not only SOME advantages, but MANY advantages. The location should commend it. The present president should commend it; for he is both a gentleman and a scholar. While I cannot speak from personal knowledge, yet I am sure that the entire teaching force is capable of meeting every demand in that line. The school has a wise and aggressive board of trustees. Now, why should it not succeed?

The second consideration is the financial. It takes money to equip and run a college. From whence is the money to come? It would be unwise, perhaps, to launch a financial campaign now, while the school is, so to speak, in its swaddling clothes, and passing through its experimental stage. It must first commend itself to the denomination before the denomination generally could be expected to take hold of it heartily and pour its money into it, however able we might be to do so. Considering the low price usually charged in denominational schools for board, the income from this source could not be large. Tuition being the main source of income, the larger the attendance, the larger the income, and the larger the number who will receive the benefits of higher education.

I am thoroughly convinced that nothing will increase the attendance so rapidly as the industrial home. This co-operation plan reduces living expenses to the minimum. The sooner something of this kind is done, the sooner will the attendance reach the desired mark.

Whether this can be done with the present equipment, I do not know. If not, may we not hope that God will put it into the hearts of some of His children to whom He has committed large wealth, as His trustees, to build for themselves everlasting monuments, while they live, in the building and equipping of such a home, or homes at the Mississippi Woman's College.

The larger number of girls whom we may look to reach by this school, will belong to the class of small means, but, possessing laudable ambitions, and large possibilities.

Again, I ask, what are we going to do with it? There is room for it in Mississippi. Will we make room in it for all who may wish to enter?

W. I. Hargis.

Rev. Jas. B. Leavell, after a hard struggle, has made his decision to leave the Indianola church to accept the pressing call to the pastorate of the First Baptist church, Gulfport, to succeed Dr. W. C. Grace, who leaves because he does not feel quite equal physically to the large demands of this promising field.

God's Word His Eternal Law.

"And he humbled thee and suffereth thee to hunger, and fed thee with manna which thou knowest not of; neither did thy fathers know; that he might make thee know, that man doth not live by bread alone but by every word that doth proceed out of the mouth of God: man shall live."—Deut. 8:3.

1. God's Word, God's Law.

God's law is the only perpetual declaration of his essential unto man's spiritual and moral benefit. The Ten Commandments are not the fullest extent of God's law. God gave law unto Abraham some four hundred years before the entrance on Sinai. The Ten Commandments were the chief basis of all law to the Jews, but not the whole law, for they were expanded in the sundry laws and all were emphasized with expression by Christ. The coming of Christ developed a new situation through which the entire law became more effective and binding to Israel; that is, "spiritual Israel"—for he is summed up, to the sinner, and met in the one condition, "accept or reject Jesus Christ," through the blood no man is redeemed from the "Law of God" but from the "Law of sin and death."

The law is not the father of sin, did not bring sin.

Sin is a violation of laws of natural existence and origin. God's law is given prophetic to deeds which naturally glorify and contaminate the three natural physical, mental and spiritual. These three are affected in every act. God's first work in man is creating, giving or inducing him with this nature of a developing intellect. And placing him in his position of authority and dominion in this world, brought man under direct obligation to God for respect, reverence and obedience, and God is the first one to whom man is responsible. Perfect obedience to God naturally becomes man's supreme duty, regardless of circumstances, environments or situation.

Man's position in this life and the natural relation of individuals, brings man under obligation to his fellow creatures. Man's supreme nature and figure brings him responsible for the care of himself, and anything which man does is a sin, and God's law punishes it. All of these are so correlated in their nature that to perpetrate a crime against one, inflicts the same punishment both present and future on all three natures of man.

So breaks man's divine relation with God tears down his reverence for holy things, contaminates his moral nature, and pollutes his mind to such an extent that it is ineffective to his physical conditions.

And so wherever you find a moral wreck, you find a mental and physical ruin. These divine principles are the eternal words which proceed out of the mouth of God. Whether they were spoken to Eve in the Garden, when they were restrictions to Abraham's life, whether they were delivered to a wonder-stricken people amid the thunderings of Sinai, whether they be the Sunday laws to the Jews with their "shall nots" or wheth-

er they be the "ye oughts of Jesus Christ," whether they be John's commandment, or Paul's moral admonition to the saints; and warning of certain evils. It is God's law and all is based literally upon the Ten Commandments and is God's imperishable words and by it we shall stand or fall. At the last great day.

2. God's Word eternal.

God's Word is eternal, for Christ says so. "Heaven and earth shall pass away, but my word shall not pass away"—again, "I come not to destroy the law and the prophets, but to fulfill," Jesus Christ fulfilled by three different ways: First, He kept them for us—we shall be saved by his life; second, he met the requirements for the satisfaction of divine justice in his death, which was blood, and third he expounded the law more for his children than man required of a Jew—made it more far-reaching in its scope and more binding in its extensive requirements, yet to no man's damnation, with the incoming of the new dispensation. Yet Christ fulfilled all, in that, that he met the penalty of a violated law, for all humanity who had passed with Adam under the inevitable consequence.

Then, God's law is eternal, just as eternal as the heavens in its futurity—just as eternal as God's divine counsel in its passed. The droppings of it is lost in the dense eternity of the countless ages of the unrevealed past.

The Ten Commandments are rudimental in their germ, eternal in their meaning, and immortal in their application; they are germs and are capable of growing and developing. Can't outline it, "Men have outgrown the rituals of Moses, the institutions of man, the ethics of Aristotle, the Koran of Mohammed, but men will never outgrow the Ten Commandments of Jehovah. They develop into statutes to meet with mastery, the cunning evils of every situation and equal the devil on every occasion. They are engraved upon tablets of stone which administer the tablets of eternal morality. They are the axioms of morality. The summary of ethics, the itinerary of mankind.

3. It is indestructable.

That it is indestructable is proven by the fact that it has become the germ of the constitution of every civilized nation of earth. Its constituents are the strongest characters ever known—such as Elisha, Elijah, Jeremiah, Isaiah, Daniel, the three Hebrew children, and countless uncompromising characters of history, greatest men of antiquity; and on down the slant of the Christian dispensation; the apostles, the martyrs of the early centuries and the lightholders of the middle ages hid away, 'mid the cliffs and rocks of the mountains and the reformer of the 16th and 17th centuries were the men of most firm fidelity and true integrity.

Bob Ingersoll has attempted to tear it into flinders only to be lost in its complex nature. Tom Watson has attempted to make hay of it, only to become almost insane by its convictions.

The worthless and moral depraved Na-

poleon acknowledged Jesus Christ as being above all heroes of antiquity, himself, Alexander, Caesar and Charlemagne, included, and not excepted.

A. D. Muse.

Florence, Miss.

The Two Resurrections.

That there are to be two resurrections the Bible clearly teaches. But the point upon which controversy turns is whether they are both bodily resurrections. The passage that most clearly teaches that there will be two resurrections is Rev. 20:5-6, which reads as follows: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.'"

The persons here referred to are designated in verse 4 as follows: "And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Then follows what is said in verses 5 and 6.

This is spoken of as the first resurrection, and at the beginning of Christ's millennial reign. It is also stated that the rest of the dead lived not again until the thousand years were finished. Now, all of these had been dead in some sense, and I think in the same sense. Some interpret this Scripture to mean that at the coming of Christ there will be a revival of primitive piety, such as the martyrs exhibited. Some interpret the first resurrection in the sense of a general revival of spirituality among God's people, and spiritual power in the world.

We would do well to note that those who have been resurrected are called "priests of God." The Scriptures do not seem to hold out the idea that Christians are to become priests of God this side of the resurrection of the body, or at any time in this world, as it is now.

As to the thought of a great spiritual resurrection, or awakening, the Bible teaches that the world is to grow worse, even up to the time of the coming of Jesus Christ. Read II Thes. 2nd chapter; II Tim. 3rd chapter. We read that because wickedness abounds the love of many shall wax cold. Matt. 24:13. Jesus seems to challenge the faith of the world, when He says: "And shall not God avenge His own elect which cry unto Him day and night, though He bear long with them? I tell you that He will avenge them speedily."

"Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" Luke 18:7-8. This Scripture seems to indicate that there will be but little faith in the world when Jesus comes. This is in harmony with the words of Jesus in Matt.

7:13-14. The resurrection is mentioned about forty times in the New Testament, and in every instance, with reference to the resurrection of the body, unless it be in Rev. 20:5-6. Now, that this should be an exception, I cannot believe it. Luke 14:14 seems to refer to the resurrection of the righteous as a separate and distinct resurrection. "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." The resurrection of the righteous seems to be kept to the front as a separate and distinct act, as indicated further in Luke 20:33-38. I shall be glad if the reader will look up the references, where I do not give the quotation.

THE WORD.

To resurrect means to raise up again. As used in the Scriptures it means to raise up from the dead. It can only apply to that which is dead. Those who hold to the idea of a Scriptural resurrection, must admit, if their theory be true, that spirituality must die, or else it could not be resurrected. It might languish and be revived, but to be resurrected, it must first die. That all spirituality and spiritual power in the world should die, is incredible to the one who believes God's Word, and has faith in the eternal promises of Holy Writ.

Now, since the righteous dead are to have precedence over the living righteous, in that they are to be raised immortal before the living righteous shall don the habiliments of immortality, is it a thing incredible that the righteous should have precedence over the wicked dead in the resurrection. There would be nothing strange in the righteous dead being raised and the righteous living putting on the habiliments of immortality, and together reigning with Christ a thousand years in peace, before the resurrection of the wicked and the general judgment. The righteous shall be resurrected unto life and the wicked unto damnation.—Jno. 5:29.

Some think this Scripture teaches that both will be resurrected at the same time. I do not think it necessarily teaches that, but only teaches the fact that both shall be resurrected.

I have heard some say that the first resurrection had reference to regeneration, or the coming into spiritual life; but this view is so utterly at variance with the teaching of the Bible, and Baptists, that I dismiss it without comment.

I do not think the doctrine of the resurrection, as Christ introduced it and taught it, refers to anything but the body.

W. I. Hargis.

Dear Dr. Bailey:

I received a letter a few days ago from a pastor of a Baptist church with an article written by some priest, in which the most violent charges are preferred against me. I have purposed never to answer these accusations except when they may be believed by our Baptist brethren.

1. The priest calls me an imposter. If I am such how could I have commanded the

respect and love of my brethren and missionaries in Brazil? How could I have gained the confidence of the professors of the Southern Baptist Theological Seminary at Louisville, if I had not proved my claims to be of genuine conversion from previous errors? It is the spirit of Catholicism to deny always and everything whenever it is possible, and in this hour the enemies of pure Christianity are trying to destroy the good effect of my lectures before the churches by a personal attack on my character and honesty of motives.

They hate my courage and independence and cannot suffer my words, because instead of attacking this or that misdeed, I have shown how the principles of Catholicism do not conform with the principles of pure Christianity. They would have not personality, but conformity, not the outgrowth of free character, but the constant submission to grinding authority. Because I am living as a man they call me an imposter. Not freedom, but tyranny makes imposters, for tyranny always selects pliable men as its instruments and officers to conduct the warfare where autocracy has failed. Unscrupulous, untrue to their friend, inconsistent in their plans, they are eager to seize upon everything that will determine their victory. A religion which wills to realize a program abusing the individual and repressing the outbursts of true liberty by employing astuteness and intrigue, cannot but oppose the principles of Christianity, and the ideal of Christian life vanishes more and more from the midst of the young Catholic clergy.

2. The priests say that I am getting money under false pretenses and I am committing a crime against the commonwealth of Mississippi. I must say that I have never begged for money and I only required that my expenses should be paid. In some instances I have gone hundreds of miles without one cent of remuneration. Whatever money I have received was given voluntarily by the brethren; not under compulsion by definite charge, for I never place any charge upon my lectures which are given freely for instruction and education of the people. These priests do not tell of fabulous sums they demand for obsequies of the dead, for baptism of children, for the performance of marriage; they do not tell that many Catholics in the South American republics are permitted to live in open concubinage because they have not the necessary amount to pay the priest, who gives the Pope, while the sheep are suffering and starving for want of spiritual and material food. In the temple of Jerusalem there was not such a scandalous negotiation, such buying and selling as is done in many Catholic churches, convents, monasteries and shrines. What opinion can the people have of a minister that gets so deeply into the pocket-books of his members many of whom are poor widows and orphans? What else is necessary to destroy the belief in the clerical honesty and the faith in Jesus Christ than to point at those who, instead of being models of piety and sympathy, have become wolves of depredation?

The Baptists will not give credit to these charges proffered against me by the pharisees of the New Dispensation. But if anyone wishes to certify himself as to the truthfulness of my words, I refer him to one who knows me well, William H. Canada, the missionary through whom I was converted in Pernambuco, Brazil. He was with me in the struggle and through the struggle, when we silenced the Catholic opposition.

This justification is not due to the secret detective bureau of the Catholics, but to the Baptists and Baptist churches before whom I have lectured.

Yours fraternally,
J. F. Piani.

December 23rd, 1911.

A Recent Book of Great Interest.

By E. Y. Mullins.

The "History of American Literature," by Prof. R. P. Halleck, issued by the American Book Company, of Cincinnati, is a book of very unique interest, not only to educators and students of literature generally, but to pastors and Sunday School workers as well. Readers of Prof. Halleck's previous volume on the "History of English Literature," which has had a great circulation, were prepared to welcome the present volume.

There are many excellences in this work. I wish to name four. First, its conciseness and pointedness and brevity of statement. 398 pages of text condense admirably the account of American literature. Second, the evident fullness of information possessed by the author and his mastery of the subject. Third, the ethical point of view adapted and maintained throughout the interpretation of American writers. In a very special sense American writers have been dominated by the moral ideal, and this book finely interprets the fact. In the fourth place Prof. Halleck's style is a delight on every page. It is much like the best French style in its lightness of touch and vividness and pictorialness combined with strength. Young people will read this book with eagerness, and teachers will rejoice over it. Every Sunday School library should possess a copy, because of its morally uplifting power.

Announcement.

Dr. Henry C. Mabie will deliver a series of lectures in the Southern Baptist Theological Seminary on the following dates: January 2nd, 3rd and 4th, from 10 to 11 a. m., in the Chapel of Norton Hall. Dr. Mabie's subjects will be as follows:

1. Ambassadorship in Bonds.
2. The Energy Nascent in the New China.
3. The Racial Mission of the Baptists.

All students entering January 1st will be in time for these lectures, and friends generally are invited to hear them.

The Sunday School and Evangelistic lectures are to come early in February, and will be announced a little later. They will fall at the beginning of the third quarter, which begins January 29th.

Sincerely yours,
E. Y. Mullins, President.

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Another Milestone.

Another milestone in the march of time
has been passed. Another chapter in the
annals of the world has been closed. An-
other year's deeds have been bottled up, to
be opened at the judgment. And, in the
onward swing of the events of the world, as
a small speck of the great mass, The Bap-
tist Record closes the thirty-fifth year of its
career, and the nineteenth under the pres-
ent management. Its career has not been
without difficulties, but we would not dwell
on these. We would rather express our
gratitude to the Father of lights for the
privilege of having some small part as a la-
borer together with God, in the progress and
growth of Baptist affairs, especially in Mis-
sissippi. It is true we have done very lit-
tle, but the doing of any small duty in the
kingdom of our Lord has been a real plea-
sure to us. To work hand in hand and
shoulder to shoulder with the noble pastors
and their close seconds, the fine laity, of the
State, is a privilege that might be coveted
by angels. Without the co-operation of this
fine array, The Record would have been
shorn of its locks of strength. During the
present management, many of the choice
spirits of earth have been gathered unto the
father, and in the same time many equally
choice have come upon the arena of Baptist
activity in Mississippi. As we review the
deeds of Mississippi Baptists within the
last decade, our hearts swell with gratitude
to the "Giver of every good and every per-
fect gift." We have greatly increased in
numbers, and have practically doubled in
the aggregation of our gifts. Our institu-
tions are multiplying; and, as our people be-

come more intelligent their interest in all
our work is increasing. Our people have
established three institutions all their own
and have been a large factor in the estab-
lishment of a fourth. These are: Clarke
Memorial College, Newton; Mississippi Bap-
tist Hospital, Jackson; Mississippi Woman's
College Hattiesburg. These are owned
and controlled by the Baptists of the State.
The first named is co-educational, while the
latter, as the name indicates, is for the ed-
ucation of young women. The institution
that has been launched within this decade
and of which Mississippi is part owner is the
Baptist Memorial Hospital, Memphis, in
which Mississippi, Tennessee and Arkansas
are financially interested. Of course, Mis-
sissippi College and the Mississippi Baptist
Orphanage are owned by Mississippi Bap-
tists, but they were established at earlier
dates. As a people we have had our ups
and downs, but hitherto the Lord has led
us.

Now, "forgetting the things that are be-
hind, and reaching forth unto those things
which are before," let us "press towards
the mark for the prize of the high calling
of God in Christ Jesus."

Baptist Record Day.

Our last convention recommended to our
pastors and churches the observance of a
Baptist Record Day sometime in January.
Of course each pastor and church will se-
lect the Sunday in January most suitable
to themselves. Those churches who have
only one Sunday will be obliged to use that
Sunday. So there will be four Record days
in January. Many pastors were present
and voted for Record Day. That meant
that they thought it was a good thing to
do, and by implication said, "we will do
this." We shall see at the close of Jan-
uary how many have taken their own me-
dicine. The Record office will keep a faith-
ful record of every pastor and church that
reports the observance of the Day, wheth-
er any subscribers were secured or not. There
would be no difficulty whatever in adding
one thousand new names to the mailing list
of The Baptist Record, if every pastor in the
State would do his duty to the cause of
Christ. This would be approximately two
new subscribers to each pastor. It is per-
fectly safe to say that there is not a pastor
in the State who could not secure two new
names and \$4.00, if he would study the
needs of his people and the value of the pa-
per to them, and make an earnest, vigor-
ous appeal to his church, and then follow
up the appeal with faithful, personal work.
He might do this work himself or have it
done by a committee. There will be many
pastors who, because of superior position,
will be able to send in many times two.
There will doubtless be some who will be
able to send in as many as twenty-five new
names. Some have done this. Any pas-
tor or other person who will send as many
as five new names with the cash will receive
a set of the History of Mississippi Baptists
by Leavell and Bailey, if he will state when
he makes his remittance that he desires the

books. The History is in two large vol-
umes, comprising nearly 1,000 pages. It
will only cost you the small amount of the
express charges on the books. No Baptist
leader should try to get along without this
History.

We have small collection envelopes, pre-
pared especially for use on Baptist Record
Day. All pastors who would like to have
some of these envelopes together with lists
of subscribers at any given postoffices can
have them for the asking. Every pastor
who is going to observe the special day
should begin laying his plans at once, if he
has not already done so, and write us what
he wants.

Brethren, let's go into this matter enthu-
siastically and make the effort count for
something to our churches. It can be done,
and the pastor is the key to the success of
the movement. We wait prayerfully and
anxiously to see the salvation of the Lord.

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Our Annual Announcement.

We are revising our complimentary mail-
ing list for the New Year. Among those
who have been receiving complimentary
copies of The Baptist Record are ten for-
eign missionaries, who went out from Mis-
sissippi. The postage is \$1.04 a year to
each one. We give the paper free and on-
ly ask that friends throughout the State
will send us money enough to pay the post-
age, which will be \$10.40. If we do not
receive the postage by January 31, 1912,
these names will have to be dropped. Could
not some big-souled brother or sister just
send this amount right along and have the
matter over with? We wait to see. The
postage on paper to our foreign mission-
aries has been paid annually in this way,
and we are sure it will continue as in the
past.

Rev. W. R. Cooper declines the appoint-
ment given him by the Convention Board,
to serve as general missionary in the delta,
preferring to remain with his flock at Gre-
pada. This makes two appointments made
and declined. It seems hard to find a man
who can see his way to take up this work.

Rev. A. T. Coleman, a native Mississip-
pian, but for twenty years a self-appointed
exile to Texas and Arkansas, made us an ap-
preciated call recently. For several years
he has been pastor at Stuttgart, Arkansas.
Some pastorless church might do well to
write him at Madison, Miss.

The Louisiana State Board at its recent
meeting projected its State Mission work on
a basis of \$22,000. Dr. E. O. Ware was re-
elected corresponding secretary.

Subscribe for The Baptist Record, so that
your subscription will begin with the New Year.

The correspondents of Rev. W. W. Muir-
head will in the future address him at Me-
Carley, Miss., instead of Vaiden.

A copy of the Convention Annual came to
our desk last week. It is neatly gotten up
and bears the marks of painstaking care
on the part of our faithful secretary.

Church Discipline, by J. D. Maddox, M.
D., and published by The Baptist Book
Concern, is a strong treatise on Scriptural
discipline of church members. Training
for service is the idea, and exclusion is the
last step in purging the church of Christ.

Our Mission as Baptists, by Rev. W. F.
Dunaway, Jr., is a 16-page pamphlet pub-
lished by the American Baptist Publication
Society for 5 cents a copy. It is compact
in size, strong in quality, and sweet in
spirit.

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We have just received from Rev. J. E.
Wills, Shanghai, China, some views of our
work in Shanghai, in folder form. In a
group of our missionaries we recognize
Brother Wills, who is the missionary of the
First Baptist church, Jackson.

L. A. Dunecan, an octogenarian, of Mer-
ridian, while en route to Little Rock, Ark.
to visit relatives during the Christmas hol-
idays, made The Record a most enjoyable
visit. He is unusually active in both
mind and body for one of his age.

The Bible Institute, of Hattiesburg, will
commence on Monday after the 4th Sunday
in January, 1912, instead of Monday after
the 3rd Sunday in January, as announced
last week. The program will be given out
after the holidays are over.

As soon as the holidays are over, our book-
keeper will begin sending out statements
to our subscribers who are in arrears or
whose time has expired. We beg that all
who possibly can will remit as soon as they
read this notice and save us the expense of
mailing out statements.

Sunday School Helps.

We have just received a large supply of
Sunday School helps. The most widely used
commentary on the Sunday School lessons
is Peloubet's Select Notes. They have stood
the test for more than a quarter of a cen-
tury, and are growing in favor with the peo-
ple. We herewith append a list of Sunday
School helps with prices postpaid:

Peloubet's Select Notes, \$1.10.
Tarbell's Teachers' Guide, \$1.10.
Arnold's Practical Commentary, 75c.
The Teacher Training Course, consisting
of eight books:

1. Convention Normal Manual, boards

50c; paper, 35c.

2. The Graded Sunday School, 50c.
3. After the Primary, What? 50c.
4. Sunday School Teaching, 50c.
5. The Pastor and Teacher Training, 50c.
6. The Doctrines of Our Faith, 50c.
7. McClellan's O. T. History, 50c.
8. McClellan's N. T. History, 50c.

Questions are sent with all these books.

The Deadly Cigarette.

No. 1.

Not long ago a fire gutted one of the lead-
ing business houses in our city—and the fire
had its origin in the stub of a cigarette
which a gentleman had carelessly thrown in-
to a box of saw dust.

I have heard it affirmed that the great
Baltimore fire a few years ago was caused
by a lighted cigarette.

A few years since, a man falling asleep
with a lighted cigarette in his hand, started
a conflagration in Tampa, Florida, which
destroyed \$800,000 worth of property; ren-
dered one thousand people homeless; and
left four thousand working men and boys
without jobs.

Just think what one abominable little old
cigarette can do! See what a great fire it
can kindle! If we had all the wealth that
has been burned up by the fires of our coun-
try caused by cigarettes, we would have
money enough to endow all the great col-
leges in the country, and furnish free tuition
for students for all time to come. Yes, we
would have enough ready money to send a
sufficient host of missionaries to foreign
fields to evangelize the world within the
next half-decade.

But what is all this monetary loss indi-
rectly accruing from the use of cigarettes,
when compared with the loss which the
youth of our land is sustaining in and by the
habitual use of the deadly cigarette?

I give it as my candid opinion, based upon
pretty strong evidence, that there are more
young men who are sucking their ruin
through a cigarette than there are who are
sucking theirs out of a bottle!

They are falling on our right hand and on
our left—victims of the deadly cigarette.
Statisticians reckon the average man's val-
ue at \$600 a year. And this means that
the average man who works, is the equiva-
lent in productive value of an engine, or
some industrial plant, worth \$10,000.00, pro-
ducing at 6 per cent an income of \$600. So
it comes to pass that the death of the av-
erage workman is equivalent to the destruc-
tion of a \$10,000 mill or engine.

Therefore, the economic loss of every boy
whose usefulness the cigarette habit under-
mines, is equivalent to a fire that burns up
\$10,000 of choice property. It is really a
great deal worse than a fire, since the un-
fortunate victim may live for years, a pa-
rasite upon his kith and kin, and a deadly
poison to society, and when at last he dies,
those who have carried him as a burden, can
have no recourse to insurance money.

I indict the cigarette as one of the dead-
liest enemies known to human life.

It is one of the evils with which we are

afflicted, of which not one word can be said
in its favor. On every count, it is guilty
as charged in the indictment—and guilty
only.

No matter how tiny and innocent-look-
ing the roll wrapped up in white, it is most
assuredly the devil's conception to ensnare
the bodies, minds, and morals of the youth
of our country. It creates, or caters to,
every ill that mortal life is heir to.

"And the worst of it is that its witcheries
are so seductive that the victim is willing
to attribute to any other cause the mischief
that it is working to a finish in his life." Slowly it works out death—but surely.
"Little strokes fell great oaks;" and as the
hand of the clock which seems not to move
at all, surely points at last to the hour, so
certainly does RUIN, with the inhalation of
every cigarette's fumes, bye and bye strike
the vital spot of every one who indulges.
It was the remark of one of our greatest
men that he never saw a boy with a ciga-
rette in his mouth, but that he considered
him at least on the first stage of ruin.

They tell the sad story now of a boy,
whose young life was cut short through the
effects of the cigarette, lying on his death-
bed, and confessing to his nurse that all his
trouble originated from cigarette smoking.
He said to her: "Some days I smoked
twenty cigarettes. At first I kept my
grandmother in ignorance of my indulgence.
But as I continued to smoke, the appetite
grew upon me—and I reached the point
where I could not quit. Then my constitu-
tion became affected. For months I kept
going from bad to worse, although I knew
it was killing me." A few days before he
died he called the nurse to his bed and said
that he thought he had not lived in vain if
only the boys who are still alive would profit
by his sufferings and death.

R. S. Gavin.

Huntsville, Ala.

Columbia Sunday School.

Sunday, December 24th was a great day
with the Columbia Baptist Sunday School.
We had present three hundred and seventy.
Our Sunday School has been growing for
some time. We hope the church of Brother
Farr will mean a new church in the near
future.

We have the greatest superintendent of
any Sunday School in this State, Brother N.
R. Drummond. Again, we feel that we
have one of the best preachers in the whole
State. Brother Farr gave us a great mes-
sage on Sunday morning.

Sunday morning after the Sunday School
was over, Hon. Toxey Hall presented to
Brother Drummond a beautiful gold watch
and chain given by the entire Sunday School.
Brother Drummond has been superintendent
of our Sunday School for seven years.

This little write-up must not close with-
out saying something about the seventeen
noble, earnest, kind-hearted and ever faith-
ful Sunday School teachers, for no nobler
band can be found in this State.

M. McArthur.

December 24, 1911.

A Plea for China, Too!

Christmas all the world's in a rush,
No time now for a little hush.
But stop, think, what does it mean?
Nothing but a rush and a dream?
No you hear the heathen say
What do we know of your Christmas Day?
Who was Christ the Man of Galilee?
How can He who is dead save me?
I would prefer Confucius' code of morals
To the Crucified One whom you crown with laurels—
Your Christ who died in a day
A Savior, yet His death could not stay?
A slayer of plagues, a healer of men,
The blind made to see, the lame walk ag'in!
Diseases are cured, the deaf made to hear;
The dead raised up, one for each year!
Rings of resurrection by His power divine!
Appeared on earth a second time!
Ascended to heaven with God on high!
A place of peace where men never die—
Where joy unspeakable forever and aye!
No sorrow, no sadness, no tears wiped away
Rest there forever a brother of him,
Adopted by God's family all kin;
Angels and join their with Christ the King.
A Son and a Ruler, even I, Woo Ching
Oh men, come and tell us the story true
Of Jesus who died for Gentile and Jew,
For Chinese men a nation proud
Of ancient name and praises loud.
Of temples old and gods who came
By family ties, from ancient dames
Of progress and achievements made
When Christ, your Savior, was a babe;
Of wars they waged and victories gained
When angels were in forests ranged;
When German forest heard the cry
Of Saxons first by Romans spied
A nation old and proud and then
A nation all wrapped up in sin—
Sin so deep and crime so weird
And conscience has become so seared
That power less than chat divine
Can never, no never find
A way to reach these calloused hearts
And there a spark of light impart
The Gospel truths sink deep and these
With Spirits' power, conviction seized
Repentance wrought, a soul alert
For blessings promised in His word
Grace applied, a joyful soul
A man again by grace made whole;
A life of peace, a death serene
A soul at home on Eden's greens.
Eternity, time long since past;
Yes, eternity has come at last
Eternity bright with songs of praise
For Jesus' blood, God's saving grace.
For millions yes and millions more
Of voices mingled in one choir;
It will be a time of splendor grand
When saints and joyous angel band
In mingled voices to their king,
The hallelujah songs shall sing.
Then come and tell the story true
Of Jesus who died for China, too.
One, five hundred-millions plead
To be yto us this awful need.
Just tell us the simple story true,
Of Jesus who died for China, too.

C. C. Briscoe.

Clinton, Miss., Dec. 23, 1911.

The Heritage of the Lord's Servants.

Rev. W. Jas. Robinson, Litt. D.

Estimated solely by externals, many of the Lord's noblemen make a very poor showing. This is especially true when they are contrasted with luxurious wealth displayed by extravagant hands. The Lord's people are a peculiar generation, being neither understood nor appreciated by men under the dominion of the Prince of this world. It is hard for some to understand how God keeps them as the apple of His eye and yet permits them to endure privation. We have but to remember that He has eternity in which to make good His promises and that the end of His care is not to give material prosperity but to develop holiness of heart, which is by all means of far greater importance. Secular success and spiritual refinement seldom live in hearty companionship.

Let us study a precious promise. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Indeed, these words are precious to the soul that truly appropriates them! In the years that have gone by, they have taken the sting off the guillotine's edge, the pang out of the flames, made palaces out of prisons and proven of value for the tortures of the rack to thousands of devoted spirits.

Many instruments of tyranny, torture and destruction have been devised against God's people with seeming success but they were failures because of their inability to touch the soul. It has been true in many instances that when persecution has raged with tempestuous fury that the number of Christians increased rapidly. "The blood of the martyrs is the seed of the church." Worldlings seem to forget that God's people are only strangers and pilgrims here, longing for the better land and that the lack of hospitality only increases the attractiveness of the city where the wicked cease from troubling—it is to the devout soul what the warm sunshine in spring is to the chrysalis.

Nothing is more clearly proven by the annals of history than that inhospitality to God's people and Christian ideals of soul liberty have always proven a scourge to the nation, or community, displaying it. The man who invented the guillotine was the first to feel its knife. And the history of God's people reveals a trail of bloody torturers; but it also reveals the fact that many of these suffered what they hoped to make the Lord's people suffer. Compare the deaths of Herod, Pilate, and Nero with those of Paul, Stephen and Polycarp and see where and when the instruments formed against the Lord's servants prospered.

There are times when the maddening blasts of the evil one burst in fury around us and it does seem as if we are hopelessly impotent but it is ours to believe the promise of God to deliver in His own way. "When thou passest through the waters, I will be with thee; and through the rivers they shall

not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flames kindle upon thee." "Fear not them which kill the body, but are not able to kill the soul." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." With such a prospect before us we can afford to be of those "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Slander, inuendo, sneers and such things are among the keenest tortures God's servants are called upon to endure in this country. These are generally wielded in the name of our intangible, impersonal "they." Nothing is more deserving of severe condemnation than moral cowardice and especially when it is resorted to as a means of handicapping or injuring a minister of the gospel. Pastors are made to suffer more at the hands of moral cowards in their churches than from any and all other sources. Men who are devoted to pet sins imagine that every reference to their pets is a personal attack, forgetting what the duty of a preacher is. Spiritual wickedness in high places is doing more to wear pastors out, to hinder the Lord's work and to bring the cause into disrepute than any other one thing. It generally reveals its hand by discrediting the pastor, handicapping him by thwarting his plans and striving in every way to unsettle him. It is pure unadulterated slander. When given a fair chance the Lord's servants can usually silence all cavaliers by quoting to them the words of their Lord: "Many good works have I showed you from my Father; for which of those works do ye stone me?"

The Lord's promises to the slandered, or misrepresented, are very precious and are often literally fulfilled in the very arena. Sometimes, later. Jonathan Edwards was driven from his church, but generations passed until one came that properly estimated him and erected a tablet in his church to his memory. If men who criticize and fight their pastors would come out in the open and make their attacks, ninety-five per cent of them would be unhorsed in the first attack. This they know. And for this very reason are compelled to surrender, or assume the role of moral cowards and the methods of assassins.

"It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" "Blessed are they which are persecuted for righteousness' sake—for theirs is the kingdom of heaven."

One of these days all our toils and cares will be over. If we can only be clothed in His righteousness as the throne comes in view we will have gained all, lost nothing and the highest price paid only worthy to be called a token of earnestness.

Macon, Mo.

Questions Answered.

Dear Brother Editor:

I am not a question answerer, but the questions of "R. V. G." appeal to me and I want to answer them.

He asked, 1: "How did the death of Jesus benefit those who reject Him and die in their sins?"

I answer in two ways. 1. It gave to all who hear the gospel a knowledge of God's wonderful love for the world. A thing which the world could never realize until Christ died. It is a wonderful benefit to know that glorious fact.

2. His death gave to the world the benefits of the wonderful uplifting light of the gospel, and the influence of true Christianity, and these have, in some measure, blessed the whole world in many ways; especially where the gospel is known. The difference between heathendom and Christendom intellectually and otherwise proves that statement to be true.

Next he asked: "What are the sure mercies of David?" given in Is. 55:3, and Acts 13:34. Let him read 2 Sam. 7:8 to 16; Ps. 89:20 to 37. The "sure mercies" promised to David were eternal protection, preservation and blessing for himself and his seed; all of which is in the text promised to all who come unto God. The seed of David specially referred to in the promise was Christ, and "the sure mercies" mentioned are all of the blessings that come to believers through Christ.

His last question was: "Were the elect ever in danger of hell?" Let me answer by saying according to strict Calvinism, no. But according to the Scriptures, yes. I mean this. Strict Calvinism says: "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ, unto everlasting glory." Confession of Faith, page 28. According to this language there was no chance for them to ever have been lost. But according to the words of Christ they were lost. He said: "The Son of Man is come to seek and to save that which was lost."—Mt. 18:11; Lk. 19:10. And Christ said again: "I am not come to call the righteous, but sinners to repentance."—Mt. 13:9; and God had previously had it written: "The soul that sinneth, it shall die."—Ezek. 18:4 and 20; and the Apostle afterward wrote: "The wages of sin is death."—Rom. 6:23; also he wrote: "All have sinned." They were lost, actually lost, and Christ came to seek and to save them. Misunderstanding here is the result of trying to pry into the unrevealed secret counsels of an infinite God with a finite mind. I love the doctrine of election, but it is folly and hurtful to go behind the Bible, into the eternity of Deity, and mystify truth by trying to bring the unrevealed within the compass of our understanding. We sin against God, and hurt the cause of Christ, when we make the deductions of men about the doctrine of election contradict the

words of Christ, and He said they were lost. Better stay on this side of creation and the Bible.

E. L. Wesson.

Founders' Day.

The Founders' Day Exercises of the Southern Baptist Theological Seminary will take place on January 11th, beginning at 10 o'clock a. m., in the chapel of Norton Hall. The speakers for the occasion are Rev. Carter Helm Jones, D. D., of Oklahoma City, Okla., and Rev. Henry W. Battle, D. D., of Charlottesville, Va. Dr. Jones will speak on "The Seminary and Culture," and Dr. Battle on "The Seminary and Leadership."

Sincerely yours,

E. V. Mullins, President.

Something to Think About.

According to Dr. Ernesto Bagni, editor of "The Catholic Church of the United States," an exhaustive historical work on the growth of American Catholicism, which it is declared has been twice "blessed" within the last few years by the Pope, because of its strong emphasis on the achievements of the Roman Church in this country—America is today the spiritual and temporal backbone of the Papacy.

This was not always so. It is only a few years comparatively speaking, since the power and influence of Rome in this country was negligible. Its churches were comparatively few and its professing communicants limited and scattered. Politically, it had no standing whatever. Not so very long ago to own allegiance to the Pope was enough to invite distrust and insure social and business ostracism.

The faith bequeathed us by our Puritan and Huguenot forefathers was then strong and deep within us. Religion meant something definite to us. We prospered, our churches thrived, we grew in power and numbers. Meanwhile, Rome, busy trying to hold its own amid the spirit of revolt against its dominion sweeping over the old world seemingly made little headway. We liked to think it never could.

But every nation has its Fetish. Ours was commerce. To it we gave our titanic energy, our initiative and our enterprise. Ultimately we evolved into business machines.

Money became the national deity.

Its accumulation absorbed all our thoughts, consumed every conscious moment of our time, commanded our exclusive attention.

With its acquisition we became a leisure, luxury-loving people.

We began to drift. Material success blunted our religious preceptions, disposed us to compromise and take the easiest way, the way involving the least effort.

Our churches once filled with devout worshippers, gradually ceased to inspire vital interest or attract. The multitude came to regard them as show places for the rich and to the rich they were only clearing

(Continued on page 8)

The Charter of Incorporation of the Mississippi Baptist Hospital.

1. The corporate title of said company is Mississippi Baptist Hospital.
2. The names of the Incorporators are: J. N. McMillin, postoffice, Jackson, Miss.; P. I. Lipsey, postoffice, Clinton, Miss.; W. A. Borum, postoffice, Jackson, Miss.; J. H. Price, postoffice, Magnolia, Miss.; Bryan Simmons, postoffice, Learned, Miss.; J. C. Parker, postoffice, Jackson, Miss.; John E. Noble, postoffice, Jackson, Miss.; J. Percy Wall, postoffice, Jackson, Miss.; S. R. Whitten, postoffice, Jackson, Miss.; Z. D. Davis, postoffice, Jackson, Miss.; W. M. Burr, postoffice, Cleveland, Miss.; John S. McIntosh, postoffice, Mount Olive, Miss.
3. The domicile is at Jackson, Miss.
4. Amount of capital will be donated and it shall be a benevolent institution without dividend, and all earnings will be invested in betterments and improvements by the trustees.
5. The period of existence (not to exceed fifty years) is fifty years.
6. The purpose for which it is created is: To purchase or lease and own both real and personal property necessary for all its uses and purposes, and it may receive gifts and donations of money and of real and personal property. To build, construct, equip, maintain and carry on a hospital or hospitals for the treatment of persons suffering from physical ailments and diseases (except contagious diseases). It may keep, board, lodge all such persons, and may charge and collect fees and compensation from all such persons, and for all services rendered, and may do charitable work. The business of this corporation shall be managed by twelve trustees, or more, named from time to time by the Mississippi Baptist State Convention, but until their successors are named, the above named incorporators, together with such officers as they may elect, shall conduct and carry on its business. Said trustees may borrow money and hypothecate all the property of the corporation to secure the same.
7. During vacations of the Mississippi Baptist State Convention, the trustees may fill vacancies that may occur in this Board of Trustees.
8. The rights and powers that may be exercised by this corporation are those conferred by the provisions of Chapter 24, Mississippi Code, 1906, and all subsequent amendments thereto.

J. N. McMILLIN,
P. I. LIPSEY,
W. A. BORUM,
J. H. PRICE,
BRYAN SIMMONS,
J. C. PARKER,
JOHN E. NOBLE,
J. PERCY WALL,
Z. D. DAVIS,
S. R. WHITTEN,
W. M. BURR,
JNO. S. MCINTOSH,
Incorporators.

ACKNOWLEDGMENT.

State of Mississippi
County of Hinds
This day, personally appeared before me, the undersigned authority, J. N. McMillin, Wm. A. Borum, Bryan Simmons, John E. Noble, Z. D. Davis, W. M. Burr, P. I. Lipsey, J. C. Parker, J. Percy Wall, John S. McIntosh, J. H. Price, Incorporators of the corporation known as The Mississippi Baptist Hospital, who acknowledged that they signed and executed the above and foregoing articles of Incorporation as their act and deed, on this 7th day of December, 1911.

PERCY L. CLIFTON, Notary Public.

Commission expires Feb. 21, 1914.
State of Mississippi
County of Hinds

This day personally appeared before me, the undersigned authority, S. R. Whitten, one of the Incorporators of the corporation known as The Mississippi Baptist Hospital, who acknowledged that he signed and executed the above and foregoing articles of Incorporation as his act and deed, on this 11th day of December, 1911.

PERCY L. CLIFTON, Notary Public.
Commission expires Feb. 21, 1914.

Foreign missions have added at least seven hundred and fifty regiments to the Christian army of conquest, seven hundred and fifty thousand men who, had it not been for the foreign missions, would have had their place in the devil's army rather than in the ranks of King Jesus.—F. L. Anderson.

Continued from page 6)

houses for the needy and sinful. Between the two extremes, the faith of the Pilgrim Fathers, once the pride and glory of American Protestantism, has suffered grievously.

Protestants are still the dominant power numerically in this country. But we are a force of many parts and often discordant parts. There is nothing like cohesion. Instead of standing together the various denominations allow petty differences to keep them at odds with one another.

United, our potentiality would be irresistible. Every one of us recognizes this, but understanding it we ignore it. Meanwhile Rome profits by our discord or call it lack of harmony if you please. If now claims 15,000,000 communicants in our midst, where it could scarcely count as many thousands a century ago. Its institutions spread from coast to coast. Its parochial schools teach more than one million children and breathe a vital protest to the training of our public school system. It has the cardinals among its ecclesiastics and prelates that may have ten shortly.

It is to me one who has read the amazing testimony of the silent development of Catholic power in this country emphasized in the eight volumes of the work, "The Catholic Church in the United States," the suggestion that the Pope himself may one day enthrone himself in our midst, may not seem so extraordinary a possibility as it would a generation ago. The strength, wealth and influence of the Roman Church in America which this work, published under the auspices of the leading members of the American hierarchy, reveals for the first time, may well astonish, if it does not dumbfound, those of us in Protestant America, who have believed Rome still an eligible force here. In the light of the stupendous showing which this work concretely exhibits, however distasteful it may be to most of us, we may as well confess that the influence of Rome is now very far from negligible.

Its subjects control the politics of many of our large cities and aspire to dominate the politics of the nation. In the industrial and in society, as well as in the affairs of government, they are a factor that must be dealt with and considered.

What do these things portend? How may we interpret them? What do they signify? Is our country, developed to its present eminence by Puritan influence, ultimately to become a chateleine of Rome, like Spain, Portugal, France and Italy?

If we have to accept this as inevitable it is surely a big price to pay for our inertia and our incapacity to assimilate the great masses of the people we have alienated from us and who of right should be the life and substance of the Christian Church today.

The question is not whether we are going to continue to dissipate our great heritage but what are we going to do to repair the damage already done and to redeem the past by the future.

If we are to preserve the institutions of

our fathers and perpetuate the faith they gave us the time to act and answer is NOW. Tomorrow, Rome may be in supreme control of everything and then it will be too late!

Pingtu Christians Suffering from Famine. AN URGENT APPEAL.

In the Pingtu field of the North China mission there are now some three hundred Christians begging their food. The past summer has been unprecedented for rain, and the low section of country west and south of Pingtu city has been entirely submerged to a depth of from two to ten feet. The houses have fallen and both spring and fall crops have been swept away and many lives lost. In this same section the wheat crop was destroyed by hail—many of the people not having a crop to harvest. Those who had a little grain in their bins have lost it by rotting, sprouting or by being washed away. Some of the Christians who were in good circumstances are reduced to beggary. The teachers of schools in that section are out begging their bread. Those who had stock have had to sell them at a sacrifice and there are very few Christians who will be able to live through the winter without help. The water has remained on the land so that it is impossible to plant the fall wheat, which cuts off the hope of a spring harvest.

Pastor Li of the Pingtu churches, made a trip over the fields and his report of the pitiable plight of his people is enough to melt a heart of stone. On his return to Pingtu he reported to the missionaries and Christians, and immediate steps were taken to give some relief to the starving Christians. Pastor Li, who is the pastor of nine churches, on a salary of \$120 a year with a big family of his own, and not more than a half crop on his three acres of land, led the subscription with \$25.00. These three hundred are all without food, most of them without clothing or shelter.

We are now in the meeting of our annual Association at Tengechowfu. Pastor Li and some of the brethren from the flooded region this morning brought the matter before the meeting. We have never seen Christian men and women more powerfully affected by the sufferings of others in our lives. A collection of \$260 was taken for the relief of the sufferers.

Fortunately the afflicted region is not large. Two churches only are affected to any great extent, but these are ruined. It is impossible to hold services because the members have gone to other quarters to beg food. The schools are closed, also, it being impossible to continue them when the children have nothing to eat.

The relief afforded by native Christians and missionaries is only sufficient for immediate emergency and that only for the suffering Christians. There are thousands of others who must have help or starve. It will require some \$3,500 gold to keep these destitute Christians until they can make another crop, or for say seven months.

Therefore, we, the members of the North

China mission (Southern Baptist Convention) appeal to the Baptists and other friends in America to respond to this most crying need. Several thousand dollars could be used for caring for those not Christians.

While the flooded region is not large it is still safe to say that no part of the great region of famine of 1907 was rendered more completely destitute than the section for which we appeal. This is the year of famine, not only in Shantung Province, but in many parts of China. So we cannot hope to appeal to Baptist Christians in Central and South China with any hope of success. Let funds be sent at once to the Foreign Mission Board, Richmond, Va., designated for the Pingtu Famine Relief.

Dr. C. W. Pruitt,
Miss Lottie Moon,
Rev. W. W. Adams,
Dr. J. B. Hartwell,
Rev. W. B. Glass,
Rev. W. C. Newton,
Rev. Wm. H. Sears,
Famine Relief Committee.

DAILY NEWS, Jackson, Miss., from now until close of Legislature, only

\$1.25

Send in your subscription now. This applies to new subscribers by mail only. Address DAILY NEWS, Jackson, Miss.

Ordination.

On December 1st, 1911, Brother E. A. Blanton was ordained to the full work of the ministry by the Baptist church of Wiggins Miss. The ordination presbytery consisted of Dr. W. C. Grace, of Gulfport; Rev. R. M. Davis, of Perkinston; and H. C. Joyner, of Wiggins. Brother Blanton stood a very creditable examination and gives promise of a useful life in the ministry. He is now in full time work in a nearby field. Pray for him.

H. C. Joyner, Pastor.

Amendment to the Charter of Great Delta Mortgage, Loan and Guaranty Company.

Resolved, 1. That section 3 of the charter of this corporation be and the same hereby is amended so as to read:

"The domicile is in Hinds County, Mississippi, in or near the City of Jackson."

2. That the foregoing amendment be published and presented for approval as provided by law.

I, Robert B. Ricketts, Secretary of the Great Delta Mortgage, Loan and Guaranty Company, do hereby certify that the foregoing resolution was duly adopted at a meeting of the stockholders of the said corporation held December 5, 1911, at which said meeting a majority of the stock was represented either by the stockholders in person or by their duly authorized proxies, and of which meeting each stockholder had legal notice.

Witness my hand and the seal of the said corporation, this December 19th, 1911.

(SEAL) ROBERT B. RICKETTS,
Secretary.

RHEUMATISM

Dr. Whitehall's RHEUMATIC REMEDY

For 15 years a Standard Remedy for all forms of Rheumatism, lumbago, gout, sore muscles, stiff or swollen joints. It quickly relieves the severe pains; reduces the fever, and eliminates the poison from the system. 50 cents a box at druggists.

Write for a Free Trial Box
Dr. Whitehall Mcgrimmie Co.
125 S. Lafayette St. South Bend, Ind.

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

Lesson 14. Dec. 24.
Review.

Golden Text: "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."—I Jno. 1:9.

We have reached the end of The Story of Two Kingdoms. We have reached the end of the year. Have we gotten into our hearts and lives from the characters we have studied and the incidents we have noted truths that will live in us and make character worth while? As we have followed these Hebrews to a far country and then followed some of them back home again, have we, too, learned somewhat of life's journeyings, and have we been convinced from their wanderings how needful it is that we keep to the strait and narrow way? And does the Old Year as it slips away fill us with strong desires to make of the New Year which will shortly be with us, a greater step forward, full of faith and enthusiasm for His cause? Let us pray for a larger vision, and for renewed determination to make the lessons we have learned from the Story of Two Kingdoms count for much in our lives.

Who was Ezekiel?

Give the story of his vision?

What was his message to his people?

What opportunity did the Jews have to return from captivity?

What might have tempted them to stay where they were?

Name the men who were tested by the fiery furnace?

From what country and by what king were the captive Jews released?

In what way is Esther a good example of an unselfish patriot? Learn this quotation about Esther: "She served her people."

We know nothing about her religion, whether she cared for God. She LOVED HER PEOPLE and that love was her vocation; it drove her to sacrificial courage. She has her representatives around us today. In the world around us, among those who utter no sound about their religion, there is a lovingkindness which is more than genial good will; it is sacrificial unselfishness. And wherever that is there is God. He is under such acts as under the veil of a holy sacrament. And that ministry has been about us, too."—Dr. Ross.

Who was Nehemiah? Why did he pray for Judah, and how was his prayer answered?

What was the secret of his success? Tell something of the life and influence of Ezra.

How did the message of the Law, when read to them, affect the Jews and why? What was Malachi's answer to the doubters and discouraged ones of his time?

SEEK FURTHER ANSWERS
What is Ezekiel's message for all time? Mention some events which it seems to you show God's hand in history since the time of these lessons.

What lessons for our day do you get from the revival in Judah that began with Ezra's work in that place? What are the place and value of Bible study today? What changes has Christ already brought about in the world?

Why is He called the Savior of the world?

What do you learn as to character-building from the Jews in captivity?

What do you learn as to character-building after the return?

What do you learn as to those who make up God's jewels?

ONE CLOSING THOUGHT: "Strew gladness on the paths of men; You will not pass this way again."

Magnolia Box Packing.

November 4th, 1911, will be put down in the memories of our Magnolia W. M. U. as one of its happiest days. On that day we packed our frontier box. After much planning, work and some disappointments, we met at the appointed hour at the church for our packing. We sang some good old songs; the pastor read some verses from Gal. 3, making some helpful and appropriate remarks. Brother Rogers offered prayer. Mrs. Venable sang a solo in her usual impressive way, after which Brother P. S. Rogers made us a very helpful and appreciated talk on frontier work, speaking out of his own experience. Then a large box was brought forward, and the gifts from the churches exhibited and stored in the box. Each church seemed to have excelled itself in the selection and quality of their gifts. Our missionary, his wife and five children were each provided with comfortable winter clothing—socks, ties, handkerchiefs, shoes, underwear, shirts, and splendid tailored suits, sheets, towels, blankets, quilts, toilet articles, etc. I

Rheumatism

Is A Constitutional Disease.

It manifests itself in local aches and pains,—inflamed joints and stiff muscles,—but it cannot be cured by local applications.

It requires constitutional treatment, and the best is a course of the great blood purifying and tonic medicine

Hood's Sarsaparilla

which corrects the acid condition of the blood and builds up the system.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

feel that I must mention the gift from the Tyletown ladies. They dressed the 12-year-old girl. One could not help but know at a glance that none but loving hearts and hands could plan so complete, sensible, as well as dainty, school girl wardrobe. When the last garment had been packed Mrs. Theo. Whitfield made the closing prayer.

Thus ended our very happy afternoon.

Only eight societies took part in this box of loving appreciation of our frontier substitute. But next year we hope to report that every society in our association assisted in the work. The following is the contribution of the societies:

Mt. Pleasant	\$4.00
Thompson	2.00
Holmesville	5.00
Ferrywood	12.75
Tyletown	34.10
Osyka	21.00
1st church, McComb	25.26
Magnolia	109.61

Total \$213.75

Mrs. R. L. Bunyard,
Vice-President.

Attention, Sisters!

In response to the call for help for our ministerial students friends have been most generous. Contributions in cash have come from Long Beach, Sherman, and First church, Jackson. Contributions in clothing and provisions have been received from First church, Jackson, Waynesboro, Yazoo City, and Forest; and other boxes are on the road that will be in shortly.

Dear friends, our gratitude is beyond bounds. The things were all needed more than you realize. God bless you every one. Phil 4:19.

Yours most gratefully,
M. M. Lackey.

For Clinton W. M. U.
Clinton, Miss.

Vacancies at Blue Mountain

Most of the time for several years all our places in Blue Mountain College have been occupied and applicants have had to await vacancies. However, at times that we could have received them, some girls who preferred our school have gone elsewhere upon the supposition that they could not get places here. We have just opened some new rooms and have places for more boarding pupils than ever before, and every place was engaged and held by cash deposit before our session opened. Yet, in a large school like ours, a girl drops out occasionally, and we will be able to receive many new pupils as the session advances. Therefore, girls who prefer our school to others should never arrange to go elsewhere until they have conferred with us direct about the question of room here. At this writing, we have a few vacancies.

If interested in this session or a future session, write for catalogue.

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Opium, Whiskey and Drug Habit treated at home or at Southern Hotel on subject Free. DR. B. M. WOOLLEY, 29 Victor Schumann, Atlanta, Ga.

WOMAN'S WORK.

MRS. T. J. BAILEY, Editor, Jackson, Mississippi.

Get all communications for this Department to Mrs. T. J. Bailey.

Woman's Central Committee:

Mrs. J. A. HACKETT, Meridian, President of Central Committee.
 Mrs. W. R. WOODS, Meridian, Secretary of Central Committee.
 Mrs. S. S. SMITH, Meridian, President of Sunbeam work.
 Mrs. S. MARTIN GALL, Winona, Pres. Young Women's Missionary Union.
 Officers of Annual Meeting:
 Mrs. W. A. MC COMB, Clinton, President.
 Mrs. A. J. AVERY, Clinton, Vice-President.
 Mrs. G. W. BAILEY, Jackson, Recording Secretary.

A Happy New Year.

Each and every W. M. U. A. Sunbeam, Royal Ambassadors—all May 1912 be the best, most useful year of your life. We pray the Father may give you grace, strength, and a desire to help carry on His work and that all, from the greatest to the least may have some individual part in the great work that we are engaged in, and that each one shall be so true and faithful when the year shall close that he will hear the glad approval of his Father, "Well done."

Change Your Glasses for the New Year!

Do not look for wrong and evil; you will find them if you do. A man measuring to your neighbor will be measured back to you. For goodness, look for gladness. Less will find them all the while. If you bring a smiling visage to the glass, you'll meet a smile."

The little verse suggested to me that it would be a good idea to throw away our old last year's glasses before we turned over the "leaf" for the New Year. If we keep on seeing things in the old way, we will only blot the new leaf and spoil the new book that we are going to make in 1912. Let us begin the New Year by looking for goodness, forgetting ourselves in the earnest effort to carry sunshine and gladness to those who need our help and encouragement.

Rules for King a Y. W. A. Society.

Do not come. Ps. 42:4.
 If you do come, come late. Ps. 84:10.
 3. If too wet or too dry, too hot or too cold, do not think of coming. Ps. 122:1.
 4. Do not imagine that the front seats are intended for you—

people might think that you were conceited.

5. Come bound to find fault. Ps. 100:4.

6. Do not, for the world, ever think of praying for your pastor or the church. II Thes. 3:1.

7. Do not encourage the president, but tell her faults to others. Gal. 6:1. If her program helps you do not let her know it; it might make her vain.

8. If you see a stranger in the audience, do not offer to shake hands or ask her to come again. People might think you bold. Heb. 13:2.

9. Let the president do all the work. Isa. 41:6-7.

10. If she does not visit as often as you think she should, treat her coldly. She has nothing particularly to do and she could come oftener. II Tim. 2:15; Acts 6:4. Be sure to look up the reference before practicing the rules. —Southwest Baptist.

On account of the illness of Mrs. Woods, the Christmas literature has been delayed but she hopes to be able to have it in the hands of the vice-presidents in a few days.

To the Help of the Fighting Line.

AN APPEAL TO THE Y. W. A. What shall we do about it? \$13,500 from 1,300 Young Women's Auxiliaries in the Southland. That's not much! Ten dollars plus a little more for each Y. W. A. Society. What for? Don't you know, our special object in the Foreign Field is medical missions. We are asked to have a share in supporting the work of twenty Southern Baptist Convention medical missionaries, fourteen being physicians and six being trained nurses, seven hospitals and twelve dispensaries, treating 40,719 patients last year, in Mexico, Africa and China.

"Lift up your eyes into the fields which are white unto the harvest." One physician for every 2,500,000 people in the non-Christian world in comparison with the proportion in this coun-

try a fight against dirt and superstition, an entering wedge into the non-Christian home, a life and death necessity for the women of the Orient, a mighty agency for evangelization describes something of this open door of opportunity for Christian service.

Lay down your lives. "Except a grain of wheat fall into the ground and die it abides alone."

"He gave His life for me; what have I given for His little ones?"

As the Great Physician went about doing good so He sent His followers to the front for service, expecting us to stand behind them, "Holding the Ropes." Shall we not this Christmas-tide really sacrifice that men, women and little children may have this chance to be born again? This is not only the appeal that we bring in our tithe into the treasury, but that we make a Christmas offering unto our Christ.

Young women of the South, shall we not rally to this cause, believing that when "Ye bring the whole tithe into the storehouse, saith Jehovah of hosts, I will open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive?"

Nancy Lee Swann, Assistant Secretary W. M. U.

Christmas in the Chinese Kindergarten.

For three months the children had been asking when Christmas would come, and as the day drew nearer the interest increased; so we arranged a school calendar on the blackboard, and began counting the days. All wanted a part in the program and all expected to be remembered with a present. The girls wished for dolls, the boys for drums. Therefore the attendance was almost perfect the last month. A week before Christmas their gifts for the teachers began to appear. Chinese nuts, both dried and canned, choice tea, and sometimes a dainty piece of embroidery. These, notwithstanding the oft-repeated desire of the teachers that they bring no presents, but please us rather by regular attendance during the week and at Sunday School all through the year. Perhaps it is well that the parents and children have this outlet for their appreciation, for the feeling that finds no utterance dies.

Only two more days before our entertainment! We will omit some of the recitations and rehearse what has been learned for

Foley Kidney Pills

Tonic in Action—Quick in Results.

Give prompt relief from BACKACHE, KIDNEY and BLADDER TROUBLE, RHEUMATISM, CONGESTION of the KIDNEYS, INFLAMMATION of the BLADDER, and all annoying URINARY IRREGULARITIES. A positive boon to MIDDLE-AGED and ELDERLY PEOPLE and for WOMEN. The dollar bottle contains 2 1-2 times as much as the 50c. For sale by all dealers or postpaid on receipt of price.

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CHURCH BELLS SCHOOL

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The program. There is to be nothing novel in it, but God's word is ever new, and if you have never heard a portion of Scripture repeated verbatim by a Chinese child, visit our school. The clear enunciation as well as remarkable gift for memorizing will surprise you. Ah Gum, fourteen years old, has just finished memorizing the whole book of Mark. Where is the American girl who has done that? Ah Lui, a five-year-old boy, learned the first five verses of St. John's gospel.

Just one more day in which to prepare! The whole school must practice in the church auditorium. The children march in and all goes well. The program seems a little too long and we ask Ah Yuen, who has learned a solo of seven verses, if he will omit three. "Oh, I know all," replies our boy, and knowing all he must sing all. One or two girls giggle when reciting to remind us that they are not machines. The kindergarten tots, thirty of them, have their opportunity to stand on the platform. Some are so dazed by their new position that they forget to sing. Others forget the motions; but Ah Ton, twenty-six months old, who stands in the front row, forgets neither. He is the new pet of the kindergarten. With his green velvet trousers, purple shaam (coat), red bib, and embroidered cap, from beneath which gleam two beautiful black eyes, he would be a pet any where.

The day came at last. Our children are gorgeous in their many-hued coats and beaded head dresses. But see our Chinese pastor's three youngest children attired in French frocks! As they all sing we catch a glimpse of that glorious time when China shall know her King.

At the close they have a treat, namely, stereopticon pictures—scenes from the life of Christ. These never fail to interest a Chinese audience, big and little.

Then last of all come the bags of candy, Chinese dolls, toys and playthings. A tired, happy crowd of little people go to their

homes with hands full of presents.

The children and their parents have had a pleasant evening; it pays to keep them happy, because they will always remember it, and perhaps will remember the Christ child whose birthday we love to keep.

General Booth's Story.

J. Wilbur Chapman has recently said: "When I was in London I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the continent in a very few minutes. When I looked into his face and saw him brush back his hair from his brow and heard him speak of the trials and conflicts and the victories, I said: 'General Booth, tell me what has been the secret of your success all the way through?' He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said, 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.'"

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Would you like to eat all you want to, and what you want to without having distress in your stomach? Would you like to say farewell to Dyspepsia, Indigestion, Sour Stomach, Distress after Eating, Nervousness, Catarrh of the Stomach, Heart Fluttering, Sick Headache and Constipation?

Then send us ten cents in advance to cover cost of packing and we will send you absolutely FREE a five-day course of Reptopad Treatment. Reptopad treatment is a combination of internal and external treatment and its great success lies in its two-fold power. We strengthen and invigorate the stomach nerves and muscles from the exterior and correct the gastric disturbances from the interior and accomplish both at one time. Reptopad Treatment removes soreness and pain from stomach and bowels and repairs the digestion insuring proper assimilation of the food which means disappearance of constipation as well as stomach trouble. Send the ten cents for postage and packing today and receive this 5-day course FREE. Dr. G. C. Young Company, 704 Patriot Building, Jackson, Michigan.



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The Perfection Smokeless Oil Heater, with its drums enameled in turquoise, is an ornament to any room, whether in the country or city home.

No home is quite complete without a Perfection Oil Heater. It is a necessity in the fall and spring, when it is too warm to start the regular heating apparatus, and too cool to be without heat. In the midst of winter it is often convenient as an auxiliary heater, as there are always some cold corners in a house.

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NEWS IN THE CIRCLE

Martin Hill.

The Norton and Marvin families have presented to the Broadway church, Louisville, Ky., a next-of-kin lot, valued at \$12,000, as a contribution toward a new Sunday School building. Pastor W. W. Landrum is happy.

Dr. DeMent, of the chair of Sunday School Pedagogy in the Seminary at Louisville, Ky., will sail for Europe on January 20th. His wife will accompany him. Dr. W. O. Garver will supply for him in his absence.

Missionary Jno. W. Lowe after twelve years' stay in China, has returned to the country. His health has failed, so he must rest a while. He will locate at Ft. Collins, Colo., until he regains his health.

Rev. Milard A. Jenkins has resigned the First church, of Owensboro, Ky. He was in bad health and lack of co-operation move him. It is not so clear what his plans are.

Rev. E. O. Ward was unanimously re-elected corresponding Secretary and Superintendent of Missions in Louisville. He makes a fine secretary.

Dr. B. E. Whitman, who lately died at Seattle, Washington, sometime ago ordered that his body be cremated. He died of Bright's disease. A true, noble Christian minister has gone. He was delivering a Masonic address when the death pain struck him.

Dr. S. E. Green, pastor of Calvary church, Washington City, enters upon his 33rd year as pastor. The membership now numbers 1,833. The Sunday School is the greatest anywhere. Contributions last year for all objects, \$45,000.00.

Rev. R. H. Tandy, who did such excellent work at Hazlehurst, has accepted a call to Greenville, Ky., and will enter the new work on January 1st.

The West Broadway church, of Louisville, Ky., has secured the services of Rev. W. W. William, of Simpsonville, S. C. He is now on the field and everything moves off well.

Pastor R. H. Tolle resigns at Dayton, Ky., and accepts the pastorate at Cattleburg, same state. He is a strong preacher and good pastor.

Rev. C. O. Bennett has recently held a great meeting with his Watton's Creek church, Ohio county, Ky. There were 30 additions, 24 by baptism. He was assisted by his father, Dr. J. A. Bennett.

Secretary W. D. Powell, of the Kentucky State Mission Board, is spending a well earned vacation on the Gulf coast of Alabama. He says that the sea breeze and the sea food are doing wonders for him. Why can't our own beloved Secretary take a few weeks off and let his well worn body and anxious heart relax a little? He would come back to us invigorated.

Dr. Henry C. Mabie will deliver a series of lectures in the Southern Baptist Theological Seminary January 2-4. The themes for the three lectures are full of interest and will be much enjoyed by all who may hear them.

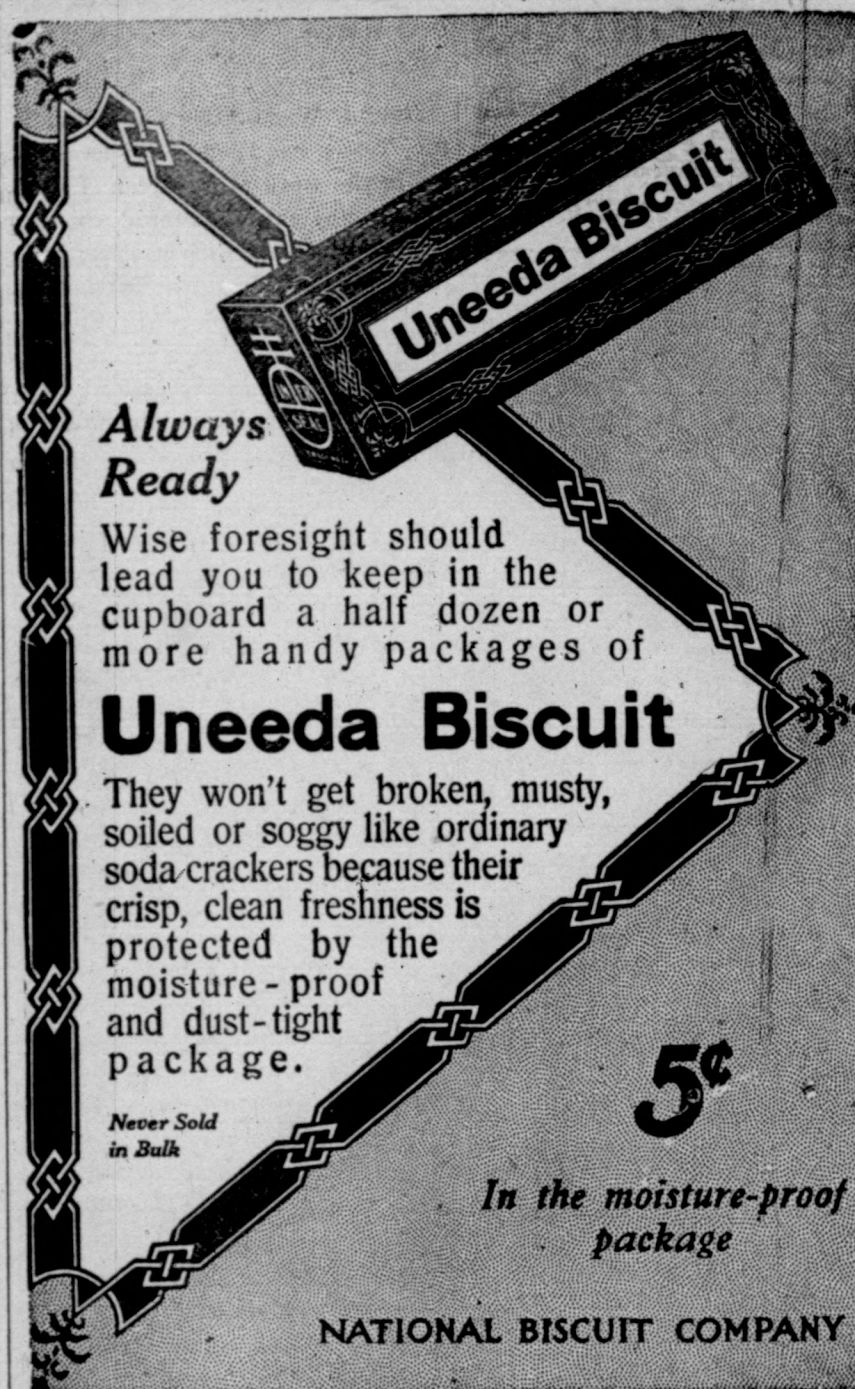
The First church, Ft. Worth, Texas, has recently set apart to the full work of the ministry Pulaski E. Morgan. He is spoken of as being a strong young man.

The church at Murray, Ky. recently added \$600 to Pastor H. B. Taylor's salary, on condition that he remain at home more than he has been doing. Pastor Taylor has been compelled to supplement his salary the best he could.

The church at Blandville, Ky., lately ordained to the full work of the ministry Brother C. R. Reeves. He came from the Methodists and will enter Clinton College, Ky., at once.

The recent meeting of Evangelist M. F. Ham at Wichita Falls, Texas, resulted in one hundred and twenty-five additions to the church. The Lord significantly favors his preaching.

The church at Rhine, Ga. has called Rev. Walton M. Lee, of



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AND GET 14k. GOLD FOUNTAIN PEN FREE



Doerun, Ga. He accepts the call and will enter the new work at once.

Dr. J. B. Gambrell writes a splendid editorial in The Baptist Standard, "Concerning the Value of Good Reading in the Home." We would gladly assist in placing that article in every Baptist home. It would be an uplift to home life and a wonderful aid to the propagation of the gospel.

Secretary F. M. McConnell, in a recent meeting of the Texas State Board, said: "We must stay in the country and save the country for if we save the country, we will save the towns." That sounds right to all of us who have much to do with the country.

The Texas State Board decided to raise \$85,000 for foreign, and \$71,500 for home missions the next conventional year. The Board will have eleven general missionaries in the field. How many has Mississippi?

Pastor H. A. Sumrell, of the First church, Shreveport, La., died suddenly December 17. He had just resigned on account of his health, and at once went home to be with the Lord.

Rev. A. D. Sparkman has accepted the persistent call to the Tuam Avenue church, Houston, Texas. He is a very efficient pastor and fine preacher.

When we read of the splendid trips through Egypt, Palestine, Syria and Europe, arranged by other brethren, it makes us long for just a little money. Drs. Wicker, Pitt and Folk will lead a party next spring. Dr. Folk will deliver lectures to the party about the places visited. These will be helpful, instructive and inspiring. A preacher could preach better all his days after such a trip.

Rev. C. E. Welch, Waelder, Texas, an ex-Mississippian, has just held a good meeting at Columbus, Texas. There had not been a conversion reported in the church for several years. The meeting lasted for twelve days. There were about a dozen additions—one Catholic—one infidel who gave his bottle to the preacher, and saw him break it against the fence. He testified at the

next service. Great good was done.

Rev. J. W. Mayfield, of Wharton, Texas, has been very successful in the work at Wharton. Last Sunday the church entered a new \$20,000 building, with well equipped Sunday School apartments. The house is not yet all paid for but the balance due is covered by good subscriptions. Thanks, Bro. Mayfield, for complimentary words about the recent Mississippi Convention.

Evangelist M. F. Ham has just closed a great meeting of more than four weeks' duration in Wichita Falls, Texas. The city and country were stirred as never before. 125 had already joined the Baptist church, and pastor J. P. Boone fully expected two hundred. Several joined other churches. The meeting is said to be marvelous in its power.

The South Plains Baptist Association in Texas consists of six large counties, covering an area of 5,400 square miles. In all this space there are only four Baptist church houses, and they are badly scattered. The Texas General Convention ought to raise \$124,413.18 for State Missions.

The General Convention of Texas gave through the regular channels during the last year for Home Missions \$49,035.07; Foreign Missions, \$61,976.04; State Missions, \$124,413.18. Various other objects were fostered, running up to a total of \$356,533.30. In addition, a quarter of a million at the Convention.

The church at Kemp, Texas, has called Rev. C. E. Clem, of Oak Cliff. He accepts and will move to his new work at once.

There is fine opportunity for great work in this field.

At the Texas Convention in Waco, a banquet was given to the messengers holding a King's Teachers' Diploma, at which time the King's Teachers' Alumni Association was formed. Covers were laid for one hundred and twenty-five persons. Drs. Beauchamp, DeMent and Frost responded to toasts. That is something unique.

In Baylor University at Waco, Texas, there are nine hundred and ten students and at Baylor, Dallas, Texas, there are ninety-two, making one thousand and two for the first quarter; one hundred and sixteen studying for the ministry. Twenty-two have volunteered to go to the Foreign field. Two hundred and forty are engaged in voluntary Bible study.

Rev. A. R. Harrison, a young Presbyterian preacher, of Thomason, Ga., got to reading his Bible and soon became disturbed about baptism. He gave up his work and united with the Capital Avenue Baptist church, Atlanta. He was baptized by pastor W. R. Owen. The New Testament is rather inclined to be upsetting to some folks.

We lift our hat to Dr. J. B. Gambrell for nice things said about the report of the recent Convention at Gulfport. It is no easy work to report a busy Convention. Dr. Gambrell is always doing good for somebody. It was he who spoke the words that made Mrs. Ball and this writer man and wife.



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A 50 cent bottle of Pinex, when mixed with home-made sugar syrup, makes a full pint—a family supply—also the most pleasant and effective remedy that money could buy, at a saving of 50c. Easily prepared in five minutes—no directions in package.

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Pinex has often been imitated, but never successfully, for nothing else will produce the same results. The genuine is guaranteed to give absolute satisfaction or money refunded. Certificate guaranteed to be wrapped in each package. Your druggist has Pinex or will gladly get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.



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The Church Sunday School.

All Sunday Schools are not of the church. The world has Sunday Schools, and of all sorts and sizes, largely attended even by Christians, who ought to be in their own. A church that has no Sunday School is neglecting its first work, and work is the mission of the church—its life.

We should not say "the church AND the Sunday School;" for it is but a part—the beginning of the church work—the first department and of first importance. A writer of thought says of the progress of Christianity: "In the fight to win the masses for Jesus Christ, the Sunday School is the strategic position."

It is evident that the early disciples met to study the Scriptures; for Jesus Himself said: "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Yet Timothy had been taught at home by his mother and his grandmother.

Again, the Apostle says of the Bereans: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." What things? The truths Paul preached relating to Christ and salvation. Note that the teaching and study was daily, which, of course, included the Lord's Day. This work was under the Christian dispensation—the text-book the Bible, the Word of God. There were no commentators then.

On the Lord's Day the early disciples met for prayer, praise and planning; not simply to hear a sermon. The Apostle James says: "Be ye doers of the Word and not hearers only." Immediately after His resurrection, the Savior made personal visits to His people, instructing them until His final departure; when giving this great commission with the preface, "All power is given unto me, in heaven and on earth; go ye therefore, teach all nations, baptizing them in the

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name of the Father, the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded, and lo, I am with you always, even unto the end of the world." Nothing of the ten commandments.

The Sunday School is the teaching department of the church, and should embrace all the members, from pastor to the youngest child, both leaders and learners, for it is written: "A little child shall lead them." It is not for young children only—its purpose being Bible study—its proper name, therefore is "Bible School." God makes no distinction in His calls to service, but expects every Christian to exercise his gift for the advancement of His kingdom and glory.

Three of the shortest words in our language express the life of our religion. They are "go," which is aggressive—not come to church. "do," activity—not listen or report a formula. "So," strict obedience; neither add nor take from. We are to teach Christ's commandments; not the law and the prophets, which were until John. The Scriptures are "profitable;" but the New Testament is the word to be preached and taught, more especially in the church Sunday School. It reveals us to ourselves as nothing else can.

A Christian nation should have Christian education; for what is taught is the foundation of citizenship. Practically, the future rules are what we make them in childhood; hence they will be strong or weak, according as we have been faithful to our trust—if allowed to forget God and follow evil, it shall be unto them as it is written: "The wicked shall be turned into hell, with all the nations that forget God." Christian teachers have a pressing responsibility resting upon them, in this age of light and opportunity. Home instruction is to be supplemented and training for work in "doing" Jesus' com-

Our blessed Savior said: "In my Father's house are many mansions; I go to prepare a place for you."

L. A. D.

Pastor J. W. Beagle, of Covington, Ky., was recently assisted in a meeting by Rev. W. M. Wood, of Mayfield, Ky. There were twenty-one additions to the church—nearly all by baptism.

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"Tedos and Tisod."

The temperance story of Mrs. Ada M. Bittenbender, entitled "Tedos and Tisod," just issued, involves the many phases of the liquor problem in connection with the legal question that the license and tax system under which the saloon is tolerated is unconstitutional.

The scene is laid in New York city. Tedos, the heroine, was the daughter of one of New York's ten thousand saloonkeepers. The father was a total abstainer himself; properly reared by a noble mother, he became deprived of luxury through a financial panic—abandoned the legal profession for the liquor business in order to make money more rapidly than as a young lawyer he hoped to do from the practice. His wife was the daughter of a wealthy brewer, reared in luxury. His mother, an active temperance worker, died grief stricken after her son embarked in the liquor business. Upon her death bed she secured a promise that the infant daughter of her son, whose birth occurred the year of this most wayward step, should be called Tedos, a name, she said, an "angel of the Lord" had given in a dream, meaning temperance daughter of a saloonkeeper, and her mission was to assist in connection with other divinely guided movements, in helping to end both the making and the traffic in intoxicating liquor.

Tedos from a child seemed to feel a repugnance to the business in which her father was engaged. Tisod, the hero and lover of Tedos from their early childhood, was a son of a drunkard. The father had been well reared, but through a misguided sense to be considered "social, drank with friends and became one of New York's ten thousands upon ten thousands of inebriates; he filled a drunkard's grave. The son's name was Harold, but at the age of five years, hearing his father spoken of as a drunkard and knowing the meaning of his little sweetheart's name he himself assumed the name Tisod, meaning "temperance son of a drunkard." At fourteen Tisod witnessed the shooting of his father, and his untimely death in a wine room. Over the lifeless body in exclamation full of intense meaning, the son consecrates his life and fortune to help overturn the wicked system under which the lawless traffic is continued.

The story rehearses other drink caused afflictions in the life of the hero and heroine. It tells of the business enterprise of Tedos, who turned her skill into a money-making scheme from which to derive means to aid some worthy poor whom she knew had become impoverished through the liquor traffic. The story recites the leaving home of the heroine before of full age to earn her bread, thus acquitting herself of guilty complicity, a step taken, as she firmly believed, with divine approval. The boycotting of her father followed, who, after the death of a younger daughter, determined to quit the liquor business and started a restaurant with a reading room attached. He, having enraged the liquorists by quitting the business, one Saturday night and emptying all the liquor in store into the sewer, the run of boycotting lost the father his business and finally compelled him to dispose of the furnishings and in the end became bookkeeper for a large insurance company from which he was finally compelled to retire because of the persistent annoyance of his employers.

During Tedos' sojourn in Paris, where she went to continue her instruction in art and music, the revelation of her mission came by reading the account of the opinion of the supreme court of the United States in the celebrated California liquor case. The story in its continuance rehearses how the father, unaware of the revelation of his daughter's mission, was divinely led to return to the practice of his legal profession, and the hero also became a lawyer, and the three join in an effort to carry out the mission of the heroine. The struggle and its final tragedy to prevent the execution of their well laid legal plans about to be publicly announced and the court work to be begun are all recited. The work of Tedos in labor matters, arbitration and of woman's general advancement are enumerated. The closing chapter of the book is dedicated to the living, closing with an elegy to the martyrs of the liquor traffic.—From the Lincoln State Journal.

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I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for: Leucorrhoea or White Discharges, Erosion, Displacement or Falling of the Womb, Protrusion, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, sleeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

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L. D. Morgan, Tazewell, La., writes: "Will use no other as long as I can get it (PRIMO). I heartily recommend it to all farmers."
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APPLE GROWING ON THE FARM.

A gentle eastern or northeastern slope, as a rule, is the most desirable for the orchard site, but this may vary in different apple sections.

Soils such as are found in timber regions afford the best results but outside of such districts clay or loam having free surface and subsoil drainage are best.

Well rotted barnyard manure for apple orchards. The next best fertilizer is crops of red clover grown among trees and allowed to fall and rot on the ground or frequently turned and reseeded.

Thorough surface tillage is required to obtain best results in the orchard, and when needing fertility the land should be properly manured.

Trees are more safely set in the late winter. They should be strong, vigorous, one or two year olds, having a well developed root system, and at time of their setting the roots should be cut back to the height at which the main branches of the future top is to be formed.

All broken and mutilated roots should be cut back to sound wood. For easy planting open out a deep furrow with a two-horse plow along the line where the rows are to be made and cross check at the distance apart at which the trees are to stand. At the crosses level off the ground at the bottom of the furrow to receive the tree with its roots in natural position and fill in the dirt among them well and tramp down, leaning the tree slightly to the southwest.

Thorough tillage with a cultivator during the growing season is recommended, and plowing the land each spring, turning it every alternate year toward the trees.

Prune each year in early spring before growth starts, removing all

cross branches, and thinning out where too densely grown, so as to balance the tops and afford free air circulation and admit sunlight to all parts of the tree.

All classes, summer, autumn and winter apples, must be carefully picked without loosening the stems from the fruit; handled carefully to avoid bruises or breakage of the skin, and placed under protection from sun and wind until final disposition is made of them. Apples for home use should be stored in some place where the temperature should be kept as low as possible without danger of frost.

Summer and autumn sorts, if for market, require an immediate disposition, as they are quickly perishable. Winter varieties may be held



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Children naturally never think of possible strain on their eyesight when poring over a fascinating book.

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Ask your dealer to show you his line of Rayo lamps; or write for descriptive circular to any agency of the

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cross branches, and thinning out where too densely grown, so as to balance the tops and afford free air circulation and admit sunlight to all parts of the tree.

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for a while during a glut in the market and in seasons of a shortage generally. At other times it is a question of good business policy for the producer to consider well the best way of disposing of his crop.—U. S. Bulletin No. 113.

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"Perhaps you drink too much coffee," suggested the doctor. "I should advise you to try a substitute."

"Sir, your advice is superfluous," replied the patient, "I have lived in boarding houses for twenty-five years."—Philadelphia Record.

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